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DIE KEILINSCHRIFTEN UND DAS ALTE TESTAMENT. VON EBERHARD SCHRADER. Dritte Auflage, mit Ausdehnung auf die Apokryphen, Pseudepigraphen und das Neue Testament, neu bearbeitet von H. Zimmern und H. Winckler. Erste Hälfte: *Geschichte und Geographie*. VON HUGO WINCKLER. Berlin: Reuther & Reichard, 1902. Pp. 342. M. 13; complete, M. 18.

The Cuneiform Inscriptions and the Old Testament is Schrader's most famous work, and for many years has enjoyed an enviable reputation as the best and fullest discussion of the relation of the Babylonian and Assyrian monuments to the Old Testament records. Of late, however, it has become considerably antiquated. The last edition appeared in 1883 (English translation by Whitehouse, London, 1885-88), and since that time many of the most remarkable archæological discoveries and philological advances have been made. Schrader himself has been prevented by a paralytic stroke from bringing out a third edition, and has generously handed this task over to Winckler and Zimmern, two of the most brilliant of the younger Assyriologists. The former, whose work appears in this first part, discusses the relation of the Old Testament to the historical cuneiform inscriptions; while the latter, whose work is announced for next spring, will treat of its relation to the religious inscriptions.

Winckler abandons the commentary form of the previous two editions, and arranges his material in a history of western Asia, with special reference to the history of Israel. This he treats under the following main topics: Mesopotamia and Assyria; the new Babylonian empire; the Persian kings; Hellenism; Tyre and Damascus; Muşri (Arabia); political organization and administration; geography; Tel-Amarna; Israel; chronology; weights and measures. This form of discussion unquestionably marks an advance upon the earlier one, which followed the order of passages in the Old Testament on which light was thrown by Assyriology; but it is doubtful whether it is the best form. The separate treatment of the history of each nation prevents an adequate appreciation of the fact that the history of western Asia is a unity, obscures the chronology, and necessitates the repetition of a number of incidents in three or even in four places. Hezekiah's dealings with Merodach-baladan, for instance, are part of the history of Babylonia, of Israel, and of Assyria, and must be discussed in a fragmentary way in three different places. A simpler and clearer method would be to treat the whole of the material chronologically, and to weave together

the histories of the different nations into a single consecutive narrative. Thus the historical perspective would be preserved, and it would be possible to discuss in a single passage the whole of any given series of events.

In the treatment of details this edition is a great improvement upon its predecessor. It has utilized all the recent archæological discoveries, such as the Tel-Amarna letters and the finds at Telloh and Nippur, and displays full knowledge of the latest philological and historical investigations. In fact, it is a completely new book, that has retained nothing of the contents of its predecessor, and bears the name of Schrader only in the sense in which some of the late Hebrew codes bear the name of Moses. In America it would be considered hardly justifiable to place the name of the father of German Assyriology upon a book which is in no sense a revision of his work. This is particularly true in view of the fact that Winckler has made it an exponent of his own peculiar theories. In the preface he states that it is his purpose "to present only the certainly established results of cuneiform research," but, as we read farther, we find that this means what he himself has taught in previous treatises. In the footnotes we rarely find any other authority cited than the author himself, and one who is familiar with his discussions in *Untersuchungen zur altorientalischen Geschichte*; *Alttestamentliche Untersuchungen*; *Altorientalische Forschungen*; *Babylonische und assyrische Geschichte*; *Geschichte Israels*; Helmolt's *Weltgeschichte*, etc., will find little new in this book. For him its chief utility will be as an index to Winckler's copious and scattered separate treatises.

Nabuna'id's dating of Naram-Sin 3,200 years before his time is rejected as apocryphal, and the oldest Babylonian records are claimed not to be earlier than 3000 B. C. Only one dynasty of Ur is accepted. A succession of Semitic migrations into Babylonia is assumed, of which the second, "the Canaanitic," had already submerged the first, "the Babylonian," as early as 3000 B. C. *Šar kiššati* is asserted to be the title of a Mesopotamian kingdom whose capital was Harran, and not to have been used by the Assyrian monarchs until after the conquest of Mesopotamia. The "Canaanitish" origin of the first dynasty of Babylon is regarded as established, and the Chaldeans are pronounced part of the Aramæan migration that in the fifteenth century overflowed western Asia. The Minæan Arabian civilization is assumed to be older than the Sabæan. Great importance is attached to the north Arabian land of Mutsri(m), and Mitsraim (Egypt) in the Old Testament

is held to rest, in the majority of cases, upon a textual corruption of the former name. The exodus of the Hebrews, accordingly, was not from Egypt, but from Arabia; and all the supposed interventions of Egypt in the politics of Syria before the time of Tirhaqa are really interventions of Mutsri. Pir'u, king of Mutsri, is not Pharaoh, king of Egypt; and So (Sewe) of 2 Kings 17:4 is identified with Sib'i, the *turtan* of Pir'u, king of Mutsri, who plays an important rôle in the inscriptions of Sargon. Azriyau, king of Ya'udi, is not Azariah, king of Judah, but the king of a district of northern Syria which appears in the Zenjirli inscriptions as Ya'di. A second campaign of Sennacherib against Jerusalem after 701 is assumed, and to this the narrative of 2 Kings 19:9-36a is supposed to refer. These are all matters of great interest and importance, to which Winckler himself has first called attention, but they cannot all be said to belong to the established results of cuneiform research. Some of them are extremely probable, and will doubtless soon win general recognition. Others, such as the Mutsri hypothesis, need large qualification; while still others cannot be regarded as anything else than idiosyncrasies of the author. It is a great misfortune that Winckler has allowed the personal equation to play so large a part in this otherwise masterly work. A book which is meant, not merely for specialists, but for the general reading public should present all the views that are current among scholars and not merely the theories of its author, however confident he may be that these theories will ultimately commend themselves to everybody.

Another serious drawback in this edition is the omission of quotation of the Babylonian and Assyrian records. For the passages in question the reader is referred to the six volumes of the *Keilinschriftliche Bibliothek*. This necessitates the owning of an expensive apparatus, and it is to be feared that it will make this edition less useful to non-professional readers than the previous editions have been. If it is translated into English, as we hope will soon be the case, it will be necessary to insert translations of all the cuneiform passages, since only the fifth volume of the *Keilinschriftliche Bibliothek* has yet been rendered into English.

In spite of these disadvantages, this edition is one of the most valuable contributions to the history of the ancient Orient that have appeared for many years. Here, as in no other single work, the latest results of cuneiform research in relation to the Old Testament are made accessible; and though it be true that it shows us the standpoint of its author rather than the consensus of critics, yet it must be

admitted that Winckler is one of the most learned and acute of Assyriologists, and that his opinions on historical matters are always well worth knowing.

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THE OLD TESTAMENT FROM THE MODERN POINT OF VIEW. By
L. W. BATTEN. New York: Pott & Co. Pp. vi + 354. \$1.

THIS book is a popular discussion of some of the literary problems which rise up before a thoughtful reader of the Old Testament. The author desires to lay before the reader the evidence upon which the modern results of Old Testament criticism are based, so that he may be enabled of himself to judge of their validity. The book is therefore didactic, intended, not for Old Testament scholars, but for that large class of thoughtful Christians who have no leisure for scholarly investigation, but who nevertheless desire some exact knowledge of the discussions which have practically revolutionized our ideas of the Old Testament. It is hoped that by these presentations many who have practically discarded the Old Testament may be brought back to a just appreciation of its literary form and its religious value for modern living.

The author disposes his matter in eleven chapters, the first of which is introductory, and the last on "Criticism and the Supernatural." Chap. ii is a reply to three arguments often urged against the validity of critical results: (1) Archæological discoveries; the author says, "so far modern archæology has not thrown a single ray of light upon early Hebrew civilization" (p. 43); to be true, this must be interpreted very narrowly. (2) Disagreement among critics themselves; "modern criticism is absolutely unanimous in its verdict that the Pentateuch in its present form originated in an age long subsequent to Moses" (p. 47); "there is no modern critic today who holds to the unity of this book" [Isaiah] (p. 48). (3) "The fall of criticism is found in the divergent views as one era of criticism gives way to another" (p. 49).

Chaps. iii-v discuss "Deuteronomy," "The Narrative," and "The Law," presenting substantially the view of the more moderate critics, though, of course, sufficiently revolutionary for the popular reader. "The Historical Books" occupies chap. vi, and "Biblical History" chap. vii. Both of these are very fair statements of the position of the